/181 cont./

*171 304 [648] contact, sometimes peaceful, sometimes hostile, with the western Bakaïrí, of whom we still found two women, kidnapped as children, in the Paranatinga village. The Paressí pierced the ear lobes of their women so that they could always be distinguished from the Bakaïrí women, and their men pierced the nasal septum, inserted a little

[532] [237]

Fig. 12. Wooden mask of the Bakaïrí, with ear and nose feathers.

piece of reed in it, and stuck into only one end of this a long arara feather or ordinary toucan feather, whereas the ear ornament of the women consisted of a little triangular piece of nut shell.

301 304 [178] [532] Among the Bakaïrí today feathers are no longer worn in the nose, but we found masks with a hole in the elongated septum of the wooden nose, through which an arara feather stuck into a piece of reed projected out on either side. There is also a difference in the size of the hole among men and women, to which my attention was especially drawn by the Bakaïrí themselves; in it the men wear a thin piece of kambayuwa reed, in which the feather or a thin bone is inserted, the women a thick kambayuva peg or a thick bone or stone. The latter is never used by the men.

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175 Reginaldo, who ruled the two Bakairí villages on the Rio Novo,
622 held the grade of "captain" and his intended successor, Joaquim,
648 was a "lieutenant." In the village on the Rio Paranatinga the administration had deprived old chief Caetano, whose age was calculated at 80 years, of the chiefship and had entrusted it to a younger man called Felipe who had the rank of "captain," in the year 1882.

105 The way of life of the western Bakairí, at the time of Karl
[177] von den Steinen's expeditions differed little from that of the Brazilian campesinos. Already from the year 1820 they had all been baptized. Men's and women's dress was similar in general to that of the campesinos as the style of their rectangular houses was similar to the Brazilian rancho. Besides some dogs many pigs and chickens were raised. Cattle was also raised, and they had some milch cows and a herd of oxen. They planted manioc, maize, porotos /var. of French bean, from Quechua purutu/, rice, sweet potatoes, bananas, sugar cane, and a little tobacco. This agriculture was carried out to a sufficient degree to permit them to sell a surplus to the cattle ranch at Corrego Fundo. An important element of nourishment was provided the Rio Paranatinga Bakairí by the abundance of fish in the river, and especially the excellent matrinchan that was caught in the season of its collective migration upriver. (10) These western Bakairí worked then

10. Karl von den Steinen, Durch Central-Brasilien, loc. cit., p. 23.

on a temporary basis for neighboring ranches, but they also produced rubber for their own use and brought the product with their herds of oxen to Cuiabá.

105 In spite of this almost complete assimilation of the western
177 Bakairí to the ways of life of Brazilian campesinos, they still
178 kept some of their ancestral customs. Above all they kept their
[191] native language, and only a few understood and spoke some Portuguese.

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105 Portuguese. The lobes of their ears and the nasal septa were
177 still perforated, and Cacique Reginaldo sometimes wore, in
178 addition to his captain's uniform, the little sticks adorned with feathers in his ear lobes as well. In the aldea of the Paranatinga Bakairí there still stood in the year 1884, besides the /15/ rectangular houses in the Brazilian rancho style, a round hut built like the houses of the eastern Bakairí who live in the regions of the headwaters of the Xingu River, in which lived an old Bakairí man with a young Kayabí woman. Bows and arrows were still used, occasionally, for hunting and fishing, and among the plaited objects had been kept the ancestral forms of the large twig baskets, sieves, and hammocks.

175 622 648 578 In the aldea of the Paranatinga Bakairí the order of things was gravely disturbed at the time of Karl von den Steinen's expeditions (11) because the occupants of this village felt greater

11. Karl v.d. Steinen, Durch Central-Brasilien, loc. cit., p. 120.

loyalty to the old cacique, Caetano, than to Cacique Felipe, installed as cacique instead of the former by the Mato Grosso government. The Bakairí, Antonio, who accompanied Karl von [115] den Steinen on his expeditions to the Xingu River and who later became the most important figure in the history of the Bakairí, was then a youth.

175 648 The western Bakairí were at that time the Indians to whom had come the most remote shoots of European culture in these regions. What was farther on was still unexplored land, with free Indians, because of whom the mobility of the Bakairí was hampered to a high degree. It seems that the Bakairi to the south and southwest had peaceful relations with the Kayapó /Cayapo/ with whom, in earlier times, they had once been allied in order jointly to expel the Suyá from the Rio Verde region. (12) This friendship is interesting in so far as the Kayapó

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look at this settlement situated on the left side of the Rio Novo. The main aldea of these Indians, which consisted of five ranchos, was at a distance of three turns of the river from the small Brazilian pueblo of Rio Novo situated on the right side of the river. At this place I met Mr. Eliseu, who then held the title of subdirector over the Bakairí.

Conditions among the Rio Novo Bakairí had hardly changed since the time when Karl von den Steinen described them. Also, the population, which I estimated at 60 individuals, was more or less the same. Reginaldo, who had meanwhile become an old man, was still cacique of the two communities of Rio Novo Bakairí. Plate V of my book Indianerstudien in Zentral-Brasilien presents a photograph taken in the aldea of these Indians showing Cacique Reginaldo with his wife in the midst of several other Bakairí, standing in front of the door of his house. The book which he holds in his hand is the work Durch Centralbrasilien, published by Karl von den Steinen, in which he is also represented in a drawing and at which he is looking with great interest. In the aldea there were still various objects which were products of typical Bakairí work, such as for example the large baskets of twigs /hanastas/ woven in the ancestral way, and other kinds of baskets which matched exactly in terms of technique and decoration those made by the Bakairí of the tributaries of the Xingu River. (27) The Rio Novo Bakairí

27. Cf. Max Schmidt, Indianerstudien in Zentral-Brasilien, loc. cit., Fig. 174, p. 367.

also still used, besides firearms, bows and arrows for hunting, and these corresponded exactly to those of their fellow countrymen of the Xingu River region. But outside of these objects, made in native fashion, these Bakairí had been changed completely into Brazilian campesinos as a result of the fact that

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756 aldea on the Rio Kulisehu to settle with his arts on the Paranatinga.

When I was with the Rio Kulisehu Bakairí in May and June of 1901, 14 years had elapsed since their first contact with articles of European culture. After Karl von den Steinen's expedition, other explorers had also passed through their land. They had become familiar with iron axes, knives, scissors, matches, and other objects of modern culture, and by bartering their native products they had become amply provided with such objects, but their natures and their way of life had barely changed. They had become acquainted with the firearms of the Europeans and of their fellow countrymen of the Rio Paranatinga, but they still regarded them with a certain misgiving and did not use them either. Fishing, which had been of the greatest importance in the economy of these Indians, was still carried out on a broad scale and in the ancestral way, fishhooks not being used. In hunting, too, they only used their arrows and long bows built like the ones of old. Agriculture was also carried out in the same manner and with the same digging sticks, with the mere exception that the work of clearing was made much easier by the numerous iron axes that replaced the stone axes of times past. I did not see any more stone axes among these Indians. Undoubtedly they had all been replaced by the far more useful iron axes brought by the explorers who passed through these regions. There were large plantations in the vicinity of the aldeas or at a distance from them, and I myself had the opportunity to observe in the aldea of Maimaieti, situated on the Rio Kulisehu, the way in which a big part of the mountain was cleared for a future plantation. The Indians proudly showed me a spot planted in sweet /mansa, "mild"/ manioc, of which they had received cuttings from the Rio Paranatinga Bakairí. During my stay among the Bakairí of Maimaieti aldea there was never a scarcity of manioc, and I and my companions were always generously provided with manioc cakes /beijũ/. I mention this fact especially, because

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231 a table made of vertigas and provided regularly with meat, if possible monkey meat.

178 Among the various crafts of the Kulisehu Bakairí, pottery-
[323] making, plaiting, and spinning were still maintained in the
[285] ancestral form. Food preparation was also still the same as
[283] described by Karl von den Steinen for times past. The only
[252] essential difference appeared in regard to woodworking, for
177 which at this time metal tools were used, so that this craft no
322 longer depended on stone axes, drills with stone points, shells,
412 and the teeth of fish or other animals. Another acquisition from
[301] the various expeditions which had passed through their territory were ear pendants of multicolored glass beads with which many women and children, especially, were well provided. European
[291] clothing was seen only in exceptional cases. Thus the first man who came out of his house in Maigeri aldea to greet me had on trousers which he had been given at the time of a visit to the Rio Paranatinga aldea and which surely had never been washed since. As a rule the uluri (small triangle of bark) was the sole
[291] national garment of the women and young girls, and a fine thread belt and body paint the men's apparel.

114 When Karl von den Steinen visited the Rio Kulisehu Indians,
361 the first Bakairí aldea, called Maigeri, consisted of only two
342 large houses of kinsfolk and one small house for fiestas with an
345 oval base, while the second and third aldeas each consisted of three large houses of kinsfolk and of one house for fiestas. Thus
[161] the number of houses in Bakairí aldeas at the time of my stay among these Indians had increased, and for this reason I do not hold as correct Herrmann Meyer's observation that this tribe was
114 already "greatly declining" at the time. (30) No doubt there
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30. Herrmann Meyer, Ibid., p. 126.

were then only two Bakairí aldeas on the Rio Kulisehu, the first, Maigeri, already mentioned by Karl von den Steinen, and the

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114 temporarily absent at the time, so we must take into account
161 a population in Maimaieti of more than 45 persons. I have
361 already mentioned above that the population of Maigeri aldea at the time of my trip was much larger than Karl von den Steinen estimated it to be at an earlier time. Still to be added is the population of the aldea recently founded between the Kulisehu and Batovy rivers, whose total we do not know, because it should undoubtedly be regarded as having been founded by Rio Kulisehu Bakairí and a part of the Xinguanos, who have moved temporarily or for longer to the Rio Paranatinga.

115 It is certain that the epilogues of the expeditions made to
681 the regions of the sources of the Xingu River have been played out with regard to the subsequent history of the Bakairí of the Kulisehu and Batovy rivers. Thus, Cacique Tumayaua of the first aldea on the Kulisehu, who had first helped Karl von den Steinen in his undertaking in these regions, had been assassinated by his own fellow countrymen shortly before the time of my expedition. I have already mentioned that the inhabitants of this same aldea had lain in wait for José Coroado because he had become too involved /26/ with the women.
648 Another consequence of these expeditions was the fact that the
● 178 relations of the Rio Kulisehu Bakairí with the other tribes that lived farther down this river, especially the Nahukuá and the Mehinakú /Mehinacu/, had already become strained at the time because these Indians envied the Bakairí for having received the lion's share of the precious articles brought by the explorers. But, in short, the Rio Kulisehu Bakairí, after their first contact with the whites, had gone on living as before without being discommoded by others. Their social organization, their legal ideas, the form of their economy, their customs, and their crafts were at the time of my stay among them still almost the same as in former times.

114 We received the first information on the Bakairí, after
361 my journey, in the year 1915 through Antonio Pyrineus de Sousa, who, on the occasion of his expedition devoted to measuring

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the year 1915, no more than nine men with some women and children lived with their cacique in the new aldea. The rest had died or had moved to the other Bakairí aldeas situated on the Rio Paranatinga.

According to Antonio Pyrineus de Sousa's description, the Bakairí of the Rio Novo and Rio Paranatinga still had in the year 1915 a life with sufficient means of subsistence. Cacique Antonio, whose authority of former times had undoubtedly decreased through José Coroado's defection with his people and through the independent stand of Cacique Kurutú, was still chief of the old aldea on the Rio Paranatinga, which still consisted of seven houses and whose inhabitants planted manioc, maize, sugar cane, bananas, and aboborra /gourds/, and raised many pigs and chickens. In former times they had also devoted themselves to the raising of cattle and horses, but the rancher Jange Soares had made them give this up. Already at this time, Antonio was urgently pressing his rights in the region bound by the Serra Azul, the Ribeirão Bananal, and the Rio Paranatinga (Rio Telles Pires) and occupied for many years by the Bakairí. (34)

34. A. Pyrineus de Sousa, loc. cit., p. 64.

José Coroado's aldea consisted of three well-built houses. He had large plantations of manioc and maize and raised some pigs and chickens. (35) The inhabitants of Cacique Kurutú's

35. Ibid., p. 65.

aldea, which consisted of three large houses, also had good plantations and lived comfortably.

/28/ At that time, also, the customs and ideas of the Rio Paranatinga Bakairí were largely Indian. When dancing, the men were nude except for a small coarse apron, rectangular

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178 in form, placed in front under the belt, which consists of glass
535 beads strung on a thread. Face and body were painted with
291 urucú and genipap in red and black. At this time, too, cases
302 of illness were imputed to the influence of some sorcerer, and
754 shortly before the expedition of Antonio Pyrineus de Sousa a Paranatinga Bakairí had been shot to death because the Indians ascribed the consequences of a flu epidemic to his witchcraft.

114 In his book Unter Indianern und Riesenschlangen (36)

113 36. Hintermann, Heinrich, Unter Indianern und Riesenschlangen /Among Indians and Boa Constrictors/, Zurich and Leipzig, 1926.

Heinrich Hintermann relates the incidents and outcome of a journey to the region of the upper Xingu River tributaries. He had the opportunity to accompany a military expedition led by the Brazilian, Captain Vicente de Vasconcellos, which was carried out in the year 1924 for the Commissão de Linhas Telegr. Est. de Matto Grosso ao Amazonas to measure the Rio Ronuro and establish relations between the administration of the new Simões Lopes Post, established by the Serviço de Proteção aos Indios /Indian Protection Service/, and the Indians of the
166 Kulisehu and Kuluene rivers. We know from Hintermann that already at that time, all the Kulisehu Bakairí had moved to the Simões Lopes Post, which was established at the same place where José Coroado had already set up his aldea before.

During my journey carried out in the year 1927 I had the opportunity to become personally acquainted once more, after an interval of 26 years, with the conditions of the Bakairí. (37)

113 37. Cf. the preliminary reports on the results of this trip: Max Schmidt, "Ergebnisse meiner zweijährigen Forschungreise in Matto Grosso.

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114 enemy Indian. Just as an untiring search for the "martyrs" in the region of the tributaries of the Xingu River finally broke the health of Officer Paulo Castro 25 years before, so too Colonel Fawcett perished in the same regions in his fantastic race for the "mysterious city."

179 178 Although in the year 1927 nearly all the Bakairí dressed in European-type garments and lived in Brazilian-style ranchos, and although they had also adopted many other articles of European culture, there survived among them various articles of their native culture with which I shall deal in the section that follows.

361 Already at the time of my stay among the Bakairí at Simões Lopes there was frequent talk of an imminent move of the post. [312] [241] The Indians were not satisfied with their present location because in times of drought there was no water available except at a great distance, and because there was no ground suitable to make plantations in the immediate vicinity of the post. As for the selection of a place for the new post, the opinions of the Indians differed a great deal, and it was interesting to note that the Xinguanos especially wanted the location to be closer to the capital, Cuiabá, while the Paranatinganos, on the contrary, wanted a place which would be beyond the Rio Paranatinga.

[114] /33/ We learned a few details concerning the later conditions of the Bakairí who lived in the new Simões Lopes Post from Vincent M. Petrullo, who in the year 1931 undertook a journey carried out in part with pack oxen, by water, and in part by air to the region of the tributaries of the upper Xingu River, passing this Indian post along the way. (38) According to

[113] 38. Vincent M. Petrullo, "Primitive Peoples of Matto Grosso, Brazil," The Museum Journal, Vol. XXIII, Number 2, Philadelphia, pp. 127-130.

/34 cont./

114 tributaries of the upper Xingu River never had this custom, but
177 that I had the opportunity to observe it among several of my
304 Mato Grosso attendants, who had presumably adopted it through African influences. If the present-day Bakairí of the Simões Lopes Post file their teeth, this is no doubt an innovation brought about by foreign influences.

165 We know through Petrullo that the high mortality of the
164 Paranatinga Bakairí unfortunately has continued in spite of the
[648] care of the Inspectoria da Protecção aos Indios /Indian Protection Service/. (41) It seems that fevers are rapidly diminishing the

41. Vincent M. Petrullo, loc. cit., pp. 128 and 129.

Bakairí population. According to Petrullo, syphillis, caught through contact with the whites, probably has also caused high mortality among these Indians.

622 Finally, I must still mention the last news I received when
159 I had already left Mato Grosso. It was the news of the death
178 of the man who had withdrawn from all innovations at the close of his life because he wished to retain his independence but who nevertheless will remain the best-known Bakairí in Bakairí history: the death of Cacique Antonio.

II. Change and Continuity in the Cultural Goods of the Bakairí of the Simões Lopes Post

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In discussing in the preceding section the history of the Bakairí, I mention that the sedentary Bakairí on the Rio Paranatinga and the Rio Novo, before they entered into relations with their fellow countrymen of the tributaries of the upper Xingu River, had still retained some of the articles of their /35/ ancestral culture although they had almost completely become Brazilian campesinos. Through contact with the Xinguanos and as a

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result of the latter's continuous movement to the Rio Paranatinga, Indian influence on the eastern Bakairí had increased once more, and when in the year 1927 I visited the Simões Lopes Post, where in the interval all the Bakairí had settled either at the post itself or in its vicinity, it was still possible to find there many ancestral implements and customs. In the Bakairí houses there were many objects made in the native manner, so that I was able to acquire a relatively large collection for the Berlin Ethnographic Museum. Among the objects in this collection were, as already mentioned above, several that came from the region of the tributaries of the upper Xingu River itself, which the Xinguanos had brought with them when they had moved to the Rio Paranatinga or which these Indians had received later from Indians of other tribes as the latter visited Simões Lopes. Among the objects from the region of the upper Xingu River tributaries we may note especially the fired clay vessels which were imported in large quantities, because, according to the Bakairí, there was no clay suitable for making them at Simões Lopes. The large fired clay ollas found in large numbers in Bakairí houses and used to boil the pyserego drink were obtained from the Mehinakú. A good example of the small vessels that came from the region of the upper Xingu River tributaries is shown in Figure 25. This vessel (V.B. 9870), (42) one of the appendages of which is characterized,

42. This is the catalog number of the Berlin Ethnographic Museum.

by the formation of a mouth, by an animal head, corresponds in shape to a specimen of such a vessel which I brought in the year 1901 from the Rio Kulisehu Bakairí (43) and to other similar

43. Max Schmidt, Indianerstudien in Zentral-Brazilien, loc. cit., p. 401, Fig. 275 /257/.

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III. Plaited Objects of the Bakairí in Simões Lopes

Most of the plaited objects that I acquired from the Bakairí in Simões Lopes belong to that kind of plaiting which I called in my respective previous publications Stufengeflecht (stepped plaiting).

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The two fire fans shown in Figures 35 a and 35 b (a: (above) V.B. 9918. Length of the upper rim 45 cm. Width 19 cm. b. (below) V.B. 9919. Length of the upper rim 43 cm. Width 17.5 cm.) are similar in their external form to those, with which we are familiar, of the Kulisehu Bakairí of former times, but in regard to technique they already show certain signs of degeneration. In the chapter "Geflechte und Geflechtsornamentik im Xingú-Quellgebiet /Plaited Objects and Their Ornamentation in the Headwater Region of the Xingu/" in my already-mentioned book, Indianerstudien in Zentral-Brasilien, I dealt at length with the technique used in the construction of such fire fans, because these plaited objects were especially suitable to show the dependence of the ornamentation of plaited objects on the technique of plaiting used in their construction. It is possible to determine exactly the specific units in the plaited object and the order in which they were successively fashioned, and the specimens shown in photographs in the work mentioned clearly reveal how the ornamental lines between these specific units of the plaited article and, successively, the overall ornamentation of the respective fans, are intimately bound to the technical conditions of the plaiting. Thus, in all fans of this kind /obtained/ from the Kulisehu Indians, the two triangular units of the plaited object, which begin with their bases on the two sides of the lower edge of the object, are striped horizontally, that is to say, parallel to the lower edge, while the middle part of the fan, which integrates /?/ the beginning of the plaited object and is shaped like a square resting on its corner, is usually striped vertically.

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285 As shown by the fan represented in the photograph in Figure 191
372 of the above-mentioned book, there are cases where this middle
531 part is striped horizontally without this leading to /38/ technical complications, and as in these cases also the two triangular units of the object, which begin with their bases on the two sides of the lower edge of the fan, are for technical reasons striped horizontally, all of these plaited units in this fan have the same ornamental striping. But the vertical striping that runs throughout the fan represented in Figure 154, a /35 top?/ and coming from Simões Lopes is incompatible with the technical conditions of the ancestral forms of these plaited objects. The structure of the plaiting of this fan shows that it, too, was plaited so that the work began in the middle part of the fan in the shape of a square resting on one corner, and then the two lower triangles were made by folding and plaiting the free
285 ends of the fibers used to make the middle part. Among the
372 numerous specimens of such fans at the Berlin Ethnographic
178 Museum, there are none whose triangular parts at the lower
531 base of the fan show striping going in a vertical direction, and the imperfection of the lower edge of the fan from Simões Lopes, in comparison with the firm, smooth edges of the fans from the Kuliseĥu Bakairí, clearly shows that in the case of the fan from Simões Lopes we are dealing with a degeneration of the Bakairí plaiting techniques, which in times past was more skillful and more dependent on certain principles. The fine fan shown in Figure 154, b /35 bottom?/ also contains, in spite of its superficial good looks, so many imperfections in the ornamentation and so many irregularities in the structure of the plaiting that its later origin is at once evident.

285 There is a great similarity, we might even say identity,
184 between the flat baskets acquired in Simões Lopes and those
171 which the Bakairi of the upper Xingu tributaries made in former
531 times. The flat basket shown in Figure 36 (V.B. 9909. Diameter 51 cm.) is surprisingly similar to such a basket collected by Herrmann Meyer from the Nahukuá and described

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131 Rio Novo, also in that state. The Simões Lopes Indians claim
361 that in the past all the Bakairí lived in aldeas by the Parana-
173 tinga River, moving later to the north under pressure of enemy
131 groups. (2) Later on the tribe divided as a result of internal
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2. For a better discussion of the possible origins of the Bakairí, see Max Schmidt's article, "Los Bakairí" /The Bacairi/, Revista do Museu Paulista, New Series, Vol. I, pp. 11-58, São Paulo, 1947.

disputes; part moved to the banks of the Rio Culiseu, one of the sources of the Xingu, and the other part was distributed along the Rio Novo. Perhaps the truth about these reports can only be obtained with the help of archaeology. Meanwhile, the old villages of the Bakairí on the sources of the
619 Xingu no longer exist. The Xinguano Indians suffered a great
175 deal from repeated outbreaks of influenza, and the last
931 Bakairí found in that area were brought to the Simões Lopes
648 Post a few years ago by officials of the Indian Protection Ser-
166 vice. The Rio Novo Bakairí, practically as a whole, adopted
619 the customs of the neighboring Brazilian populations and live
177 independent of the control of the Indian Protection Service.
184 As for the Simões Lopes Indians, although they are quite
[178] acculturated, they still retain many traits of their old culture, they all still speak Bakairí, and some of them still remember the time when they lived in Xinguano aldeas, and make good informants.

114 As for the authors who have dealt with the Bakairí, we shall note among the best, Capistrano de Abreu and Karl von den Steinen. The former left us valuable information on the Bakairí language and on the beliefs of these Indians. The only weakness of his material is that it is based on only one

Geographically the post is situated ideally on a high land removed from the river and cleared of all vegetation, the jungle appearing only as a narrow fringe along the river banks. Like the rest of the high plateau it is wind swept, and generally pleasant. It must be added that contact with white people, such as is had when a small group of natives go to Cuyabá, has brought syphilis to them, and it may be their mortality is due to this.

One occupation enjoyed in former times is denied them, and that is fishing. There are practically no fish in the Paranatinga, at least up to where the post is located. Since meat is gotten only on rare occasions, and no hunting is done, the diet is mainly one of vegetables and considerably poorer than when they were living in their original state. This may also explain their lowered resistance to disease.

Very little museum material which represents their own products can be collected from the Bakairi. What has not been gotten from the Inspectoria has been brought back on excursions to the Kuluseu. Pottery has not been made since their coming to the post, according to them. The huge vessels that they possess either have been brought with them from their former homes or bartered from the tribes on the Kuluseu. It is claimed that the proper clay cannot be found in the neighborhood of Simõe Lopes.

Arrows are still being made, an iron nail generally being substituted for the old bone point, but most of the arrows also come from the Kuluseu.

For the old hammock made of palm-leaf fibre the cotton hammock has been substituted, but the same open net style has been kept.

Mussel shell ornaments have also been bought from the tribes of the Kuluseu. In brief, almost anything that is found in their village must bear the suspicion that it is not a Bakairi product.

However, they have preserved a few customs, such as filing the upper teeth to a point, wearing under the European clothing the gee string, and ceremonial use of the bull-roarer, and they probably remember many of their ceremonies.

The short time spent at the post was mostly devoted to taking anthropometric measurements, which were subsequently lost on the Kuluseu, but in some notes I do find the statement that in blood groupings most belong to groups three and four, the former predominating.